

# REPORT

## ON

# NATIVE PAPERS

FOR THE

Week ending the 27th December 1890.

### CONTENTS:

	Page.		Page.
<b>I.—FOREIGN POLITICS.</b>			
Nil.			
<b>II.—HOME ADMINISTRATION.</b>			
<b>(a)—Police—</b>			
The Bengal Police ... ..	1149	The election of the Vice-Chairman of the Mymensingh District Board ... ..	1154
Dacoities in the Hooghly district ... ..	ib.	Sale of adulterated food in Calcutta ... ..	ib.
The Santipore police ... ..	ib.		
<b>(b)—Working of the Courts—</b>			
The Bench Magistrates of Kushtea in the Nuddea district ... ..	ib.	<b>(f)—Questions affecting the land —</b>	
The Subordinate Judicial Service and the proposed abolition of some of the mofussil Small Cause Courts ... ..	ib.	The Land Revenue Administration Report, 1889-90 ... ..	
Freedom in deciding cases for lower judicial officers ... ..	ib.		
A decision of the Sessions Judge of Allahabad ... ..	1150	<b>(g)—Railways and communications, including canals and irrigation—</b>	
High Court jurors ... ..	ib.	The railway ticket-collector at Burdwan ... ..	
The Ampta and Uluberia Munsifs ... ..	ib.	The Mathabhanga river ... ..	
The Deputy Magistrate of Uluberia in the Howrah district ... ..	ib.	A bridge in the 24-Pergunnahs ... ..	
		A road at Santipore ... ..	
<b>(c)—Jails—</b>			
Nil.			
<b>(d)—Education—</b>			
The Hooghly College ... ..	ib.	<b>(h)—General—</b>	
Text-books for the Middle English Examination ... ..	1151	The Sasati post office in the Uluberia sub-division of the Howrah district ... ..	
Encouragement of physical exercise among students ... ..	ib.		
Moral lectures in schools ... ..	ib.	<b>III.—LEGISLATIVE.</b>	
Calcutta University affairs ... ..	ib.	Mr. Bradlaugh's India Councils Bill ... ..	
Government aid to a school in the Howrah district ... ..	1152	Professional begging ... ..	
The Tagore Law Lectureship ... ..	ib.		
Proposed amendment of the Calcutta University Act ... ..	ib.	<b>IV.—NATIVE STATES.</b>	
Nil.			
<b>(e)—Local Self-Government and Municipal Administration—</b>			
District Boards during the year 1889-90 ... ..	ib.	<b>V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.</b>	
The municipal elections at Sherepore in the Mymensingh district ... ..	1153	Scarcity in some villages in the Furreedpore district ... ..	
Some Board matters at Sherepore, in the Mymensingh district ... ..	ib.	Cholera in Naraingunge and Vikrampore ... ..	
The Nasirabad Board in the Mymensingh district ... ..	ib.	Mortality in the Tangail sub-division of the Mymensingh district ... ..	
The Dacca municipal elections ... ..	ib.		
Proposed increase of municipal taxation ... ..	ib.	<b>VI.—MISCELLANEOUS.</b>	
		Sir Charles Elliott at the Saint Andrew's Dinner ... ..	
		Mr. Ashburner on Hindu women ... ..	
		Mahomedans in the Congress ... ..	
		The Czarewitch's visit to India ... ..	
		Syed Abdus Soban of Bogra as a Congress delegate ... ..	
		Women's names in the census returns ... ..	
		Cholera in Tangail in the Mymensingh district ... ..	
		The misdoing of a cavalry soldier at Burdwan ... ..	
		Government and religious disputes in India ... ..	
		The Czarewitch's visit ... ..	
		The native press and the officials ... ..	



	Page.		Page.
Sir Steuart Bayley's administration ...	1161	Sir Steuart Bayley's administration ...	1165
Sir Steuart Bayley's administration ...	1162	The river-side near the Naraingunge Railway station ...	ib.
Sir Steuart Bayley's administration ...	ib.	Moral text-books for the Indian people ...	ib.
The coming census ...	ib.		
The Congress ...	1163		
Sir Charles Elliott ...	ib.		
The Lady Dufferin Fund ...	ib.		
"The great Puja of the Mother" ...	ib.		
Cholera in a village in the Dacca district ...	ib.		
Wild elephants in a village in the Midnapore district ...	1164		
Cholera in a village in the Furreedpore district ...	ib.		
The Congress ...	ib.		
Mr. Lionel Ashburner on Hindu widows ...	ib.		
Religious disputes in the North-Western Provinces ...	ib.		
Village sanitation ...	ib.		
Government and cheap literature ...	1165		

## URIYA PAPERS.

Dr. Stewart, the late Civil Surgeon of Cuttack ...	ib.
Sir Steuart Bayley ...	ib.
A pilgrim-tax at the Dhavaleswar temple in the Cuttack district ...	ib.

## ASSAM PAPERS.

Government servants and the Congress ...	ib.
Mr. Lee, Magistrate of Habigunge in Sylhet ...	1166

## LIST OF NEWSPAPERS.

No.	Names of newspapers.		Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	
BENGALI.						
Fortnightly.						
1	"Ahammadi"	...	Tangail, Mymensingh	450	14th December 1890.	
2	"Hitakari"	...	Kushtea	30		
3	"Kasipore Nibasi"	...	Kasipore, Burrisal	.....		
4	"Navamihir"	...	Ghatail, Mymensingh	.....	15th ditto.	
5	"Sahayogi"	...	Burrisal	.....		
6	"Uluberia Darpan"	...	Uluberia	.....		
Weekly.						
7	"Arya Darpan"	...	Calcutta	102	20th ditto.	
8	"Bangavasi"	...	Ditto	20,000		
9	"Banganibasi"	...	Ditto	.....		
10	"Burdwan Sanjivani"	...	Burdwan	302	12th and 19th December 1890.	
11	"Charuvarta"	...	Sherepore, Mymensingh	500	16th December 1890.	
12	"Dacca Prakash"	...	Dacca	1,200	15th ditto.	
13	"Education Gazette"	...	Hooghly	885	21st ditto.	
14	"Gramvasi"	...	Ramkristopore, Howrah	800	19th ditto.	
15	"Hindu Ranjika"	...	Beauleah, Rajshahye...	300	22nd ditto.	
16	"Murshidabad Pratinidhi"	...	Berhampore	.....	18th ditto.	
17	"Navayuga"	...	Calcutta	.....		
18	"Pratikar"	...	Berhampore	600		
19	"Rungpore Dikprakash"	...	Kakinia, Rungpore	.....	17th ditto.	
20	"Sahachar"	...	Calcutta	500		
21	"Sakti"	...	Dacca	.....		
22	"Samaj-o-Sahitya"	...	Garibpore, Nuddea	.....	16th ditto.	
23	"Samaya"	...	Calcutta	3,806	21st ditto.	
24	"Sanjivani"	...	Ditto	4,000	19th ditto.	
25	"Sansodhini"	...	Chittagong	.....	20th ditto.	
26	"Sarawat Patra"	...	Dacca	300	17th ditto.	
27	"Som Prakash"	...	Calcutta	1,000	20th ditto.	
28	"Sudhakar"	...	Ditto	2,580	22nd ditto.	
29	"Sulabh Samvad"	...	Ditto	.....	12th ditto.	
30	"Surabhi-o-Pataká"	...	Ditto	700	13th and 20th December 1890. 11th and 18th ditto.	
Daily.						
31	"Banga Vidyá Prakashika"	...	Calcutta	500	17th to 20th & 22nd December 1890.	
32	"Bengal Exchange Gazette"	...	Ditto	.....	18th to 24th December 1890.	
33	"Dainik o Samachar Chandrika"	...	Ditto	1,500	18th & 21st to 24th December 1890.	
34	"Samvad Prabhakar"	...	Ditto	800		
35	"Samvad Purnachandrodaya"	...	Ditto	300		
ENGLISH AND BENGALI.						
Weekly.						
36	"Dacca Gazette"	...	Dacca	.....	22nd December 1890.	
HINDI.						
Monthly.						
37	"Darjeeling Mission ke Masik Samachar Patrika."	...	Darjeeling	20	18th ditto.	
38	"Kshatriya Patrika"	...	Patna	200		



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	<i>Weekly.</i>				
39	"Aryāvarta "	...	Calcutta	800	13th December 1890. 9th and 16th December 1890.
40	"Behar Bandhu "	...	Bankipore	.....	
41	"Bhārat Mitra "	...	Calcutta	1,653	
42	"Champarun Chandrika "	...	Bettiah	.....	
43	"Desī Vyāpāri "	...	Calcutta	.....	
44	"Sār Sudhānidhi "	...	Ditto	500	
45	"Uchit Baktā "	...	Ditto	4,500	
	PERSIAN.				
	<i>Weekly.</i>				
46	"Jāum-Jahānomah "	...	Calcutta	250	
	URDU.				
	<i>Weekly.</i>				
47	"Aftal Alum Arrah "	...	Arrah	300	8th December 1890. 20th ditto. 8th ditto. 12th and 19th December 1890.
48	"Al Punch "	...	Bankipore	.....	
49	"Anis "	...	Patna	.....	
50	"Gauhur "	...	Calcutta	196	
51	"Raisul-Akhbari-Moorshidabad "	...	Murshidabad	.....	
52	"Urdu Guide and Darussaltanat "	...	Calcutta	340	
	URIA.				
	<i>Monthly.</i>				
53	"Asha "	...	Cuttack	.....	27th November and 4th December 1890. 26th November and 3rd December 1890. 29th November and 6th December 1890.
54	"Pradīp "	...	Ditto	.....	
55	"Samyabadi "	...	Ditto	.....	
56	"Taraka and Subhavartā "	...	Ditto	.....	
	<i>Weekly.</i>				
57	"Dipaka "	...	Cuttack	.....	
58	"Samvad Vāhika "	...	Balasore	205	
59	"Urya and Navasamvād "	...	Ditto	600	
60	"Utkal Dīpikā "	...	Cuttack	444	
	PAPERS PUBLISHED IN ASSAM.				
	BENGALI.				
	<i>Fortnightly.</i>				
61	"Paridarshak "	...	Sylhet	450	15th December 1890.
62	"Silchar "	...	Silchar	500	







## II.—HOME ADMINISTRATION.

## (a)—Police.

THE *Sudhakar*, of the 12th December, says that its articles on the Bengal Police have offended the officers of that department some of whom have even

SUDHAKAR,  
Dec. 12th, 1890.

The Bengal Police.

stopped their subscriptions to this paper. But the truth must be said, no matter whether it goes against a Hindu or a Mahomedan. Reports of several cases of police oppression have already reached the editor. Oppressions by a head-constable at Tangail in the Mymensingh district and by another head-constable at Chandrakona in the Pubna district have reached their climax. It is to be hoped that this slight notice of their conduct will be sufficient warning to them, for, if the matter is agitated more widely or publicly, they will not only be in danger of losing their offices but of being sent to jail. The conduct of the police Sub-Inspector of Munshigunge in the Dacca district ought also to be seriously noticed by the Mahomedan community. It is clear that the officer was actuated by jealousy of the Mahomedans.

2. The *Bangavasi*, of the 20th December, has learnt that dacoities were recently committed in the house of the

BANGAVAS,  
Dec. 20th, 1890.

Dacoities in the Hooghly district.

Kundu Baboos of Puragram and in adjoining villages in the Hooghly district. This proves great carelessness on the part of the police. The police Inspector was petitioned on the subject but without effect.

3. A correspondent of the *Som Prakash*, of the 22nd December, has heard that gambling has been extensively practised at Santipore for the last few

SOM PRAKASH,  
Dec. 22nd, 1890.

The Santipore Police.

months. If this be true, it reflects great discredit on the Santipore Police. It is strange that, though the local police know nothing about the surreptitious sale of liquor, the Excise Inspector, Baboo Manomohan Goswami, detected such sale on the first day of his arrival in Santipore.

## (b)—Working of the Courts.

4. The *Hitakari*, of the 14th December, says that those Bench Magis-

The Bench Magistrates of Kushtea in the Nuddea district.

trates of Kushtea in the Nuddea district who are also members of the local bar are in the habit of leaving the Bench in the middle of the hearing of a case, if they are called on some business of their clients. Many other allegations are also made against these Bench Magistrates. But notwithstanding this perfunctory discharge of their duties by the Bench Magistrates, the number of cases in their Court is rapidly increasing.

HITAKARI,  
Dec. 14th, 1890.

5. The *Sanjivani*, of the 20th December, says that the number of

The Subordinate Judicial Service and the proposed abolition of some of the mofussil Small Cause Courts.

Munsifs in the Judicial Service should be increased if the health of those officers is at all to be consulted. Government may abolish the Courts of Small Causes in some of the mofussil towns in Bengal, as has been recommended by Mr. T. F. Stevens; but it should in that case open the door of the higher Judicial Service to men of intellect and ability in the subordinate service, or men of ability will not enter the subordinate service. And as a consequence the Subordinate Judicial Service will gradually deteriorate like the Education Service, which is sadly lacking in men of ability.

SANJIVANI,  
Dec. 20th, 1890.

6. The *Dacca Gazette*, of the 22nd December, says that in order that the administration of justice may be satis-

Freedom in deciding cases for lower judicial officers.

factory, the lower judicial officers should be allowed to decide cases, if necessary, on the principles of equity, and not according to the strict letter of the law,

DACCA GAZETTE,  
Dec. 22nd, 1890.



and should be allowed an opportunity of acquiring a knowledge of the people and places under their jurisdiction by being permitted to remain at a place for four or five years. Little danger is to be apprehended from such freedom in the decision of cases, as reasons for departure from the usual practice will always be recorded, and as there will be higher courts to set matters right on appeal. Nor can permission to stay at a place for four or five years be deemed dangerous on account of the probability there is of the officers forming an intimacy with particular persons, when it is remembered that even the Viceroy holds office for a term of five years, and that the officers will be closely watched by a hundred eyes.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Dec. 22nd, 1890.

7. The *Dainik-o-Samachar Chandriká*, of the 22nd December, says that A decision of the Sessions Judge of Allahabad. Mr. Elliott, Sessions Judge of Allahabad, has dismissed the suit of a woman named Jwala Devi for obtaining custody of her son, Prabhuram, aged fifteen years, who had taken refuge with the missionaries with the view of becoming a Christian. The ground of dismissal was that the boy, being fifteen years of age, was, in the Judge's opinion, well able to look after himself. But is this ruling of the Judge to apply also to a boy of fifteen wanting to exercise full power over his property? It is strange, indeed, that the child whom the law considers too young to take charge of his own property should be considered mature enough to take care of his religion. The decision of the Judge ought to be set aside by the High Court.

SOM PRAKASH,  
Dec. 22nd, 1890.

8. The *Som Prakash*, of the 22nd December, says that the jurors attending the Calcutta High Court should be paid carriage-hire like the jurors who attend the Coroner's Court in Calcutta. The High Court jurors are of course able to pay their carriage-hire themselves, but justice requires that Government should bear that expense.

GRAMVASI  
Dec. 22nd, 1890.

9. The *Gramvasi*, of the 22nd December, says that the increase of work in the Ampta and Uluberia Courts renders the appointment of additional munsifs in those munsifs indispensably necessary. Additional peons are required at the latter munsifi. Though every peon of that court serves 700 processes in a year, still all the processes are not served.

GRAMVASI.

10. The same paper has learnt from an eye-witness that the Deputy Magistrate of Uluberia sent one Khodabux, the husband of a woman named Rahamut Bibee, who had attempted to commit suicide, to hajut for pleading his inability to pay, as required by the Deputy Magistrate, the fine of fifty rupees to which she had been sentenced. The poor man had to remain in hajut for four hours. The writer has also heard complaints of the Deputy Magistrate's rude behaviour to the amla, mukhtars and suitors.

(d)—Education.

SURABHI-O-PATAKA,  
Dec. 11th, 1890.

11. The *Surabhi-o-Pataká*, of the 11th December, is greatly alarmed to hear that Government proposes to abolish the Hooghly College. The abolition of that College will be very injurious to Western Bengal. If there has been any falling off in the number of students, let the cause of such falling off be removed by reducing the College fees or strengthening the professional staff, or by any other means that may appear necessary. The mofussil colleges are like shining beacons, and not one of them should be abolished. The time has not yet come for Government to withdraw from the work of diffusing high education in the mofussil.



12. The *Burdwan Sanjivani*, of the 16th December, says that in fixing text-books for students regard should be had to their age, for intellectual food in excess of what the recipient can assimilate weakens the intellect, instead of strengthening it, just as material food in excess of what the eater can digest weakens the body, instead of strengthening it. With what little care text-books are fixed at present appears from the text-books which have been appointed for the candidates for the Middle English Examination who are not more than 12 to 14 years old. These candidates have to read eighteen books comprising English readers and English grammar, Bengali readers and Bengali grammar, history, geography, arithmetic, mental arithmetic, geometry and mensuration. But all that ought to be required of these candidates is some knowledge of English, a fair knowledge of Bengali, and some knowledge of mathematics. There is no necessity of making them read the "Poetical class book," when an English reader, called the Middle Class Reader, contains both prose and poetical extracts. The book named "Aitihāsik Path" may well be left out, and as a knowledge of Indian history alone should be sufficient for these candidates the "Purabritta Sar" should be omitted. As physical geography is read for the Entrance Examination, that subject may well be omitted from the programme of study for the Middle English Examination. As regards mathematics, arithmetic, mental arithmetic and geometry ought to be sufficient for this examination, and mensuration should not trouble students. There can also be no harm in striking out the two books on hygiene. It is an anomaly to teach boys Hygiene, and at the same time to make them read an amount of matter which cannot be got up without losing health. It is hoped that the educational authorities will reduce the number of books for the Middle English Examination.

Text-books for the Middle English Examination.

BURDWAN SANJIVANI  
Dec. 16th, 1890.

13. The *Sanjivani*, of the 20th December, says that a cricket match to be played by the students of the North-Western Provinces colleges and schools has been arranged for at Aligarh through the exertions of Mr. Boutflower, Inspector of Schools, and of the Director of Public Instruction in those Provinces. It is not known that Sir Alfred Croft or the Bengal Government has ever done anything to encourage physical exercise among the students of Bengal. That province would have seen many measures conducive to the well-being of its student community, if Sir Alfred Croft had been as anxious to promote the interests of the students as he is to enjoy himself on the hills and to mix himself up in political matters.

Encouragement of physical exercise among students.

SANJIVANI,  
Dec. 20th, 1890.

14. The *Dacca Prakāsh*, of the 21st December, says that if the moral lecture delivered by Baboo Pratap Chandra Majumdar the other day at a meeting at the Town Hall presided over by Sir Steuart Bayley be the sort of moral lecture which Government wishes to be delivered to the school-boys of Bengal, Hindus should strongly protest against such moral lecturing. It is desirable that the students should be taught the universal principles of religion and morality, such as to love and reverence God, to respect parents and elders, and to behave kindly towards dependents, servants and domestic animals. But in lecturing to the school-boys of Bengal, a body composed of Hindus, Mahomedans and Christians, particular care should be taken not to attack any cherished institution or belief.

Moral lectures in schools.

DACCA PRAKASH,  
Dec. 21st, 1890.

15. The *Som Prakāsh*, of the 22nd December, is glad that the proposal made by the Syndicate of the Calcutta University to disaffiliate the Ripon College has been vetoed and that the Senate's dignity has been maintained. The proposal to charge a fee of two rupees for letting students know the number

Calcutta University affairs.

SOM PRAKASH,  
Dec. 22nd 1890.



of marks they have obtained in the different subjects of examination is strongly disapproved of.

GRAMVASI,  
Dec. 22nd, 1890.

16. The *Grámvási*, of the 22nd December, draws the attention of the Howrah District Board to the complaint of the Head Pandit of the Upper Primary School at Syampore Usmanpore, in the Uluberiah sub-division, that he has not received the Government aid for the last six months.

BENGAL EXCHANGE  
GAZETTE,  
Dec. 24th, 1890.

17. The *Bengal Exchange Gazette*, of the 24th December, says that the handsome endowment made by Babu Prasanna Kumar Tagore for the Tagore Law Lecturership has been productive of little good. The Tagore law lectures contain nothing remarkable, and the lecturers easily earn ten thousand rupees.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Dec. 24th, 1890.

18. The *Dainik-o-Samáchár Chandriká*, of the 24th December, observes as follows on the changes proposed by the Senate in the Calcutta University Act:—

The power of electing half the number of Fellows should have been conferred on the Senate, instead of on the M.As., M.Ds., and D.Ls., of the Calcutta University. Elderly and experienced people like the members of the Senate are likely to choose better than young diploma-holders. These diploma-holders will choose men after their own heart, such as Babus Surendra Nath Banerji and Kalicharan Banerji. The proposal to found lecturer-ships should also be opposed seeing that the endowment for the Tagore Law Lecturership has not done much good. It is also to be objected to on the ground that it will, for want of endowers, absorb a large portion of the income of the University and thus compel it to increase its income by wrong means. The proposal for a clear provision in the law to the effect that the Syndicate will not be able to affiliate or disaffiliate any college without the consent of the Senate is a right one. But it is to be feared that the power now demanded on behalf of the University to take away diplomas from persons who may be found to be guilty of foul play in examination may be abused in some cases, just as the power of disaffiliation was going to be abused in the case of the Ripon College.

(e)—*Local Self-Government and Municipal Administration.*

CHARUVARTA,  
Dec. 15th, 1890.

19. The *Cháruvártá*, of the 15th December, says that in reviewing the District Boards during the year 1889-90. reports on the working of District Boards during the year 1889-90, the Lieutenant-Governor regretted that the reports did not contain sufficient information of the kind which would enable Government to ascertain the length of roads maintained by the District Boards, metalled and unmetalled, and their cost per mile, and the Government has therefore resolved to issue separate orders on the subject.

The information wanted by Government would be best given by the District Boards submitting maps of their local jurisdictions with their annual reports. In these maps roads or tanks, wells and bridges ought to be clearly shown, their position being defined with reference to the villages or towns lying along their course or near them. The metalled roads, again, ought to be distinguished from the unmetalled ones and the permanent bridges from those that are made of wood. Such maps will be calculated to put an end to the petty jealousies indulged in by the people of the different divisions under a District Board on the assumption that the Board has paid particular attention to the needs of one division to the neglect of those of others. It is hoped the Government will embody this suggestion in the order it purposes to issue.



20. The same paper says that some new Commissioners were chosen at the last municipal elections at Sherepore in the Mymensingh district. The rate-payers showed great enthusiasm on the occasion, and there was a keen competition among the candidates in Wards Nos. 2, 3, and 4.

CHARUVARTA,  
Dec. 15th, 1890.

21. The same paper says that in spite of the standing rules requiring District Boards to keep their proceedings in a place where the public might inspect them, the proceedings of the Sherepore Board are not made accessible to the public; and this is all the more inexplicable because the Board has a sufficient number of clerks in its employ, and owns a lithographic press too.

CHARUVARTA.

The Educational Committee of the Board has resolved to bring to the notice of the Chairman the conduct of the District Engineer in not complying with its request to supply a plan and estimate of a certain school-house though repeatedly asked for the same.

22. The same paper says that the general elections for the Nasirabad Board being over, it now remains for the Government to nominate its own members. These, excepting the Civil Surgeon, who must be nominated as a matter of course, may be chosen from among the following gentlemen:—

CHARUVARTA.

Babu Gourmohan Basak.

Babu Revatimohan Guha.

„ Jaduchandra Ghosh.

„ Anathbandhu Guha.

„ Srikantha Sen.

„ Kalinath Ghoshal.

The Maulavi of the Zillah School.

23. The *Sakti*, of the 16th December, says that the last municipal elections at Dacca were a scandalous affair, several of the candidates having narrowly escaped thrashing by taking the protection of the police. The proceedings in Ward No. 1 were particularly shameful. Many would be inclined to ascribe all this to the party feeling which rages in connection with all such elections; and the scandalousness of the elections was no doubt due in some measure to this cause. But the municipal law itself is mainly responsible for the very unseemly thing that took place. That law gives equal voting powers to all who pay to the municipality a tax of a rupee and a half in the aggregate in a year, and makes no distinction between the educated and the uneducated. And as the uneducated all over Bengal greatly out-number the educated, the municipal elections have fallen entirely into the hands of the former, and the educated classes have gradually left the field in disgust. It is no wonder, therefore, that the work of election, done as it is almost entirely by illiterate men incapable of distinguishing good from evil, is got through in a most clumsy manner.

SAKTI  
Dec. 16th, 1890.

The late Dacca elections have produced in men's minds quite a disgust for local self-government. Government should amend the law, now that it has come to know its weak points from the experience of the last few years. It has become quite clear that the system of voting obtaining in the Calcutta Municipality should also be the system of voting in the mofussil municipalities. The number of votes allowed to each voter should be made proportionate to the amount of municipal tax paid by him. It is hoped that the District Magistrate and the Commissioner will earn the gratitude of the people of Dacca by introducing in its municipality a system of voting similar to that of Calcutta.

24. The *Bengal Exchange Gazette*, of the 20th December, says that by compiling statistics of the average amount of municipal taxes paid by each person in the different provinces of India, Mr. Cotton has

BENGAL EXCHANGE  
GAZETTE,  
Dec. 20th, 1890.

Proposed increase of municipal taxation.



shown that the people of Bengal pay a lesser amount per head in the shape of those taxes than the people of Bombay. The Bengal Government too proposes to raise the rate of these taxes. But the people of Bengal already groan under the burden of taxation, and their flesh is curled in fear when they hear any proposal for increase of taxation. Is the payment by the people of Bombay of a larger amount of municipal taxes a sufficient reason for the people of Bengal also paying a larger amount of those taxes? Does not Government know how poor the Bengalis are? The outward appearances of wealth in Bengal are all fallacious. It is hoped that the Bengal Government will make no proposal for the increase of municipal taxation without first carefully enquiring into the condition of the people.

SANJIVANI,  
Dec. 20th 1890.

25. The *Sanjivani*, of the 20th December, says that the people of the Mymensingh district have divided themselves into two factions in connection with the election of a Vice-Chairman for their District Board.

The election of the Vice-Chairman of the Mymensingh District Board.

Board. The Brahmaputra river, which divides the district into an eastern and a western part, has also divided the people of the district into the eastern faction and the western faction. Baboo Ishan Chandra Chakravarti, the late Vice-Chairman, was the candidate from Eastern Mymensingh, and Baboo Anathbandhu Guha was the candidate from Western Mymensingh. Baboo Ishan Chandra scored seven votes and Baboo Anathbandhu eight; but the former was elected Vice-Chairman by the casting vote of the Magistrate who is also the Chairman of the Board. Before giving Baboo Ishan Chandra his casting vote, the Magistrate would have done well to weigh the matter thoroughly, as Baboo Ishan Chandra had neither scored a larger number of votes than the other candidate, nor was nominated by any of the Local Boards. No post under a District Board ought to be in the perpetual occupation of any particular individual. Harm must result from such occupation, or the law would not provide against it by requiring a fresh election every three years. From the voters' lists in the last election of the Vice-Chairman, it appears that the voters for Baboo Ishan Chandra were all residents of the part of the district which he himself inhabits, and the same is also true of the voters for Baboo Anathbandhu. This party-feeling among people of one and the same district is much to be regretted.

SULABH SAMVAD,  
Dec. 20th, 1890.

26. The *Sulabh Samvād*, of the 20th December, says that a municipal bye-law prohibiting the sale of adulterated food of all kinds in the shops of Calcutta has become an urgent necessity. There are now Inspectors of Food under the Calcutta Municipality; still the municipal authorities will do well to take the help of the townspeople in this matter by appointing two rate-payers from each ward as Honorary Food Inspectors. The persons who may be so appointed will only be too glad to accept the office, as it will enable them to take measures with a view of getting pure and unadulterated food for themselves and their children. Food inspection by such men will undoubtedly not be very scientific in character, but it will nevertheless do much good. A bye-law prohibiting the sale of adulterated milk is also required.

Sale of adulterated food in Calcutta.

(f)—Questions affecting the land.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Dec. 18th 1890.

27. The *Dainik-o-Samachar Chandriká*, of the 18th December, says that in the last Land Revenue Administration Report Government has attributed the default of the zemindars in the payment of the land revenue wholly to their own perversity. But in arriving at this conclusion, Government has disregarded the fact that in all the districts of Bengal, Behar and Orissa the zemindars have been greatly reduced in circumstances.

The Land Revenue Administration Report, 1889-90.



It appears from the report that 40 ryots were sent to jail in Puri by revenue officers for default in the payment of Government revenue or for inability to repay *tuccari* loans. In Shahabad six ryots were sent to jail for inability to pay the price of the water supplied to their fields from the Sone Canal, and ten others for default in the payment of other demands. It thus appears that while the Government is anxious to abolish the civil jail for ordinary debtors, it is a little too eager to send its own debtors to jail for non-payment of its demands. Government is, in fact, the most *zubberdust* zemindar.

(g)—*Railways and communications, including canals and irrigation.*

28. A respectable gentleman of Burdwan writes to the *Sahachar*, of the 17th December, to say that, having lately had occasion to go to Saktigar, he and his companions entered the only intermediate carriage attached to a train at the Burdwan station, but shortly after the ticket-collector came with an Eurasian and told him and his friends to leave that carriage. Upon his representing that the carriage bore no label showing that it was "Reserved" or "For Europeans," the ticket-collector said: "Then I shall put a label," and would have carried out his threat if he had not been pacified with gentle words. The correspondent would like to know whether any such label can be put by a ticket-collector without the permission of the station-master.

SAHACHAR,  
Dec. 17th, 1890.

29. The *Surabhi-o-Pataká*, of the 18th December, says that though tolls are levied on the Mathabhanga river, no steps are taken to keep the river navigable throughout the year. The mouth of the river is silted up though Agrahayan is not yet over, and the river will be unnavigable for six months to come. What is done with the money levied in the shape of tolls?

SURABHI-O-PATAKA,  
Dec. 18th, 1890.

30. The *Bangavási*, of the 20th December, has learnt that the Benu Saheb's bridge over the river Padma near the village Kalsur in the 24-Pergunnahs is in a very unsafe condition, vehicles passing over it frequently tumbling down into the river below. Lately a bullock-cart conveying the wife and child of a gentleman fell into the river. The lady has sustained severe injuries and is lying in a precarious condition. The roads leading from and to the bridge are also in a very bad condition.

BANGAVASI,  
Dec. 20th, 1890.

31. A correspondent of the *Som Prakash*, of the 22nd December, says that the road at Santipore in front of the Matigunj outpost and running up to the river is sadly in want of repair. Five or six thousand bathers daily use that road. The Chairman of the Santipore Municipality is requested to get the road repaired after personal inspection.

SOM PRAKASH,  
Dec. 22nd, 1890.

(h)—*General.*

32. A correspondent of the *Samaya*, of the 19th December, complains that the post-office in the village of Sasati under the jurisdiction of the Shampore thana in the Uluberiah sub-division of the Howrah district, which had supplied a great want, has been abolished without any good reason. It has been abolished on the alleged ground of its not having proved self-supporting, but its monthly income during the short time it existed was not less than Rs. 15, while its total monthly expenditure was only Rs. 3-8.

SAMAYA,  
Dec. 19th, 1890.

III.—LEGISLATIVE.

33. The *Surabhi-o-Pataká*, of the 11th December, cannot approve of the provisions in Mr. Bradlaugh's Indian Councils Bill that only one-third of the whole

SURABHI-O-PATAKA  
Dec. 11th, 1890.



number of members should be elected. It would be useless to have only one-third elected. Two-thirds or, as the Congress proposes, at least one-half should be appointed by election. The writer does not disapprove of the other provisions of the Bill. But it would have been better if the powers and privileges of the members of the different Legislative Councils had been more clearly defined.

GAUHAR,  
Dec. 20th, 1890.

34. The *Gauhar*, of the 20th December, says that begging as a profession ought to be put down by legislation, if the condition of the country is to be improved.

Professional begging.

#### V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

BANGAVASI,  
Dec. 20th, 1890.

35. The *Bangavási*, of the 20th December, has learnt that great scarcity is felt in villages within the jurisdiction of the thanas Tamla, Ainpore, Bhanga, and Muksudpore in the Furreedpore district. The *aus* and the better portion of the *amun* crops were washed away by the floods, and what remained of the *amun* crop was completely destroyed in a storm, the peasantry not having been able to save even so much as the seed-grains. Lastly, the *rabi* crops, the last and the only resource of the people, have been completely eaten up by the locusts which lately visited the district. Many have left their homes and gone to other parts of the district. Those who remain can hardly procure two meals for themselves and their families every day, and there are large numbers who are actually starving. Without prompt relief they will die in large numbers. In this crisis the Local Board of Furreedpore very generously advanced loans to the peasants, but that was very scanty relief to them.

Scarcity in some villages in the Furreedpore district.

DACCA GAZETTE,  
Nov. 22nd, 1890.

36. The *Dacca Gazette*, of the 22nd November, says that cholera has broken out in parts of Naraingunge and Vikrampore, and that men are dying daily of cholera at Naraingunge.

Cholera in Naraingunge and Vikrampore.

DACCA GAZETTE.

37. The same paper says that many poor people in the Tangai sub-division of the Mymensingh district are dying for want of medical treatment. It is not easy to understand why the Local Government has not yet sent doctors and medicines to that sub-division.

Mortality in the Tangail sub-division of the Mymensingh district.

#### VI.—MISCELLANEOUS.

SURABHI-O-PATAKA,  
Dec. 11th, 1890.

38. The *Surabhi-o-Patáká*, of the 11th December, says that two things in Sir Charles Elliott's speech at Saint Andrew's Dinner has alarmed it, namely his allusion to Lord Dufferin's utterances about the demands of the Congress at the same dinner two years ago, and his statement that "there can be no greater stimulus to a public officer to do well than the belief of his countrymen in him that he will do well." It will not be sufficient for Sir Charles to enjoy the confidence and receive the approbation of his countrymen. Besides his countrymen there are seven crores of dark people in Bengal whose confidence he must enjoy and whose approbation he should endeavour to secure.

Sir Charles Elliott at the Saint Andrew's Dinner.

BANGANIVASI,  
Dec. 12th, 1890.

39. The *Banganivási*, of the 12th December, makes the following observations on Mr. Ashburner's article in the *National Review* on the Hindu marriage laws:—Where did this ex-civilian get his description of the Hindu widow from? It is not unoften that the man whose range of vision is limited judges the world by his own narrow standard. In abusing the Bengali in his history, Macaulay has but depicted the character of the English nation. And when a few days ago the Revd. J. Hastie called India "the mother of

Mr. Ashburner on Hindu women.



harlots," he had doubtless before his mind the character of the women of his own country. And this pigmy Macaulay of the present day has, in his anxiety to slander the Hindu widow for the benefit of a band of reformers, painted what is after all only a faithful picture of English women. That any information regarding the inmates of the Hindu zenana should ever reach the Civilian Magistrate's Court or the European's bungalow is, in the nature of things, an impossibility, and yet the European, it seems, must concoct stories prejudicial to their character. Now, for the purpose of libelling woman and drawing an unholy picture of woman's character, Europe furnishes models which are unsurpassed in any other country. Write the history of the civilised women of Europe, and you will exhibit the completest picture of hell. Mr. Ashburner has therefore set himself to slander the Hindu widow keeping before him the picture of English women. The character of all English women, whether wives or widows, labours under this reproach. In England there is no distinction between wives and widows. In that country "there is no wife nor widow nor chaste woman." Indeed, the picture drawn by Mr. Ashburner is a faithful picture of the English woman. In England English society has in truth granted full liberty to its females, whether wives or widows, to indulge in libertinism. The married woman in that country gets drunk and dances with a male partner who is not her husband, and in the same company attends garden parties and indulges in solitary excursions. And if with the greatest difficulty adultery on her part is proved in a law court, the highest punishment that is inflicted upon her is that she is divorced by her husband. But for a widow not even that punishment is possible. Like a cow in her rutting season the English widow constantly seeks the company of male partners. In England there is no distinction between a public woman and a chaste woman. In England there are no prostitutes (as a separate class), because there are prostitutes in every house. There prostitution is the rule, while chastity or devotion to one husband is a thing that exists only in name, and is discussed only for the purpose of filling the pages of plays and novels. In that country there is hardly one chaste woman in ten thousand. The English writer Reynolds and the French writer Max O'Rell have revealed all these secrets in their respective works.

Now, compare the Hindu marriage customs with this English practice of female prostitution, and mark the wide difference between them. In Hindu society cases of unchastity on the part of married women are very rare, and even a quiet Bengali husband will know no rest until he has killed his unfaithful wife, although he is fully aware that your law shows no mercy to such murderers. And a Hindu widow who gives up her austere *brahmacharyya* and goes astray (and such cases are extremely rare) finds that society has no place for her, and that she must either leave her friends and relations and take to a life of prostitution, or put an end to her life. Hindu society gives no shelter or encouragement to the fallen woman, and hence her place is outside the pale of that society. And your fallen and debauched women freely move about in society, nay, stalk over their husbands' breasts, only if they are careful enough to keep themselves within the four corners of the law. Who encourage prostitution? You or we? And what society—English or Native—can claim as its own the picture of the fallen woman that you have painted?

It is with extreme sorrow, disgust and shame, and only owing to the excesses that disfigure Mr. Ashburner's article, that we have been constrained to make the above reflections; otherwise we have nothing to gain by portraying the moral filth of your vicious society. It is only by making Hindu society your model that you may after ages raise yourselves from the moral hell in which you are sunk. But it will be long before you have the good sense to do that. Why else should you seek to obscure the light of heaven by the darkness of hell? The picture of your vice is being constantly



witnessed in your history and poetry, in your law courts and in your every-day life. Our young men of good character who may happen to go unguarded to your country fall into the snares of the sirens there, and come back utterly demoralised. These facts are well known, and we are prepared to prove them if necessary. And the accusations which you bring against the character of our females are utterly false and baseless, and you should be punished for making them. In your country even a woman having a hundred paramours is counted as chaste, but among our people the chaste woman is worshipped as a goddess and does not, as long as life is left her, even think of any other man except her husband. The husband is her god, and when he dies she either ascends the burning funeral pyre or practises a lifelong *brahmacharyya* in the expectation of joining him in the next world. In this world none but a Hindu has so strong a right to call himself the son of a chaste mother. And the Hindu female would rather cast herself a thousand times into the blazing fire than accept your diabolical counsel.

SUDHAKAR,  
Dec. 12th, 1890.

40. The *Sudhakar*, of the 12th December, has the following about the four Mahomedan delegates to the next Congress, whose names were published in a recent issue of the *Sanjivani* newspaper:—

Mahomedans in the Congress.

- (1) Syed Abdus Soban Chaudhuri of Bogra is, no doubt, an influential zemindar, but he is certainly not a well-wisher of the Mahomedan community. The Syed Saheb freely contributes money for the construction of Hindu temples, and has even forbidden the slaughter of cows by his Mahomedan ryots. Such a man is, properly speaking, outside the pale of Mahomedan society, and it matters that society very little indeed whether he joins the Congress or not.
- (2) Syed Abdur Rub, zemindar of Gopalpore in the Furreedpore district, is too good a man to understand thoroughly what will conduce to the good of the society he belongs to and what not. The shrewd congressists, it is sure, had no great difficulty in convincing him of the soundness of their views in regard to the movement. Had the Syed rightly understood the aim and object of the Congress movement, and how it might affect the interests of the Mahomedan community, he would not, certainly, have joined the movement.
- (3) It is hard to say why an educated Mahomedan like Doctor Athar Ali of Chuadanga and a man like Munshi Golam Rabbani Juaddar Saheb have joined the Congress movement. But even the wisest err.

The writer would like to know of the *Sanjivani* what artifices the congressists have employed in order to collect subscriptions from the illiterate and ignorant Mussulmans whose names appear every week in that newspaper.

SUDHAKAR.

41. The same paper says that the Czarewitch's intended visit to India ought to be more a cause of anxiety than of rejoicing to the Indians. There is no guarantee that even the poor remnants of India's past wealth and glory will not awaken in His Royal Highness's mind a thirst for the possession of this Empire, especially when it is considered that for years past Russia has been gradually advancing towards this country and has eagerly coveted its possession. No one doubts that the Indian people are profoundly loyal to the British throne. But there are a set of mean-minded Europeans in the country who always look upon them with distrust, and who are the most treacherous enemies of the native Chiefs. They are always on the look out

The Czarewitch's visit to India.



for opportunities to ruin those Chiefs. Those men should be carefully watched, or there is no knowing what advantage they will take of the visit of the Czarewitch in order to ruin some native Chief or other. The remarks made by the *Dainik* in this connection are very valuable (see R. N. P. for 20th December 1890, paragraph 54). The native Chiefs should congratulate themselves if no mishap befalls any of them by reason of the visit, and the whole Indian people should be on their guard, during the visit, against any disloyal and treacherous conduct being falsely attributed to them by these Europeans, who are enemies alike to them and to the British Government itself.

42. The *Hitakari*, of the 14th December, has learned with satisfaction that Syed Abdur Sobhan, zemindar of Bogra, has been elected delegate for Bogra to the coming Congress. The Syed is the only Mussulman in Bogra who can represent the whole Bogra people at the Congress. It is to be hoped that equally respectable and influential delegates will be sent to the Congress from the other districts of Bengal. The movement cannot hope to succeed if it is not joined by the zemindar community.

HITAKARI,  
Dec. 14th, 1890.

43. The Tangail correspondent of the same paper says that the *Chandals* of the place are making great objection to the names of the female members of their families being taken down at the coming census with the surname of *Chandalini* affixed thereto, the word *Chandalini* having for them a very degrading signification. There is no necessity whatever of mentioning the names of women in the census returns; but the census officers in the mofussil will, it is sure, make this taking down of the names of women a source of income to themselves. There is little doubt that this matter of writing down women's names will create great troubles in the mofussil. The authorities should therefore be very careful in this matter.

HITAKARI.

44. The *Charuvarta*, of the 15th December, says that both rice and fish have become very cheap this year. But cheap is not a thing to be glad of, for cholera generally rages violently when people get plenty of fish to eat. And the scourge has already appeared among the low classes of Tangail in the Mymensingh district, and is carrying off hundreds every day. The officers entrusted with the supervision of the public health should look sharp. Rotten fish should be forbidden in the markets, and provision should be made for the supply of good drinking water.

CHARUVARTA,  
Dec. 15th, 1890.

The Hindus make offerings of clarified butter to the fire during the Durga Puja ceremony at the commencement of the winter season. This is called *Hom*, which purifies the air. But the quantity of ghee burnt in this ceremony is not enough to purify the atmosphere over a whole tract or village. *Bilwa* leaves, lotus wood, clarified butter, and honey should be burnt throughout the sub-division for the purification of the atmosphere.

45. The *Burdwan Sanjivani*, of the 16th December, says that a number of cavalry soldiers who arrived at Burdwan on the 13th instant had a quarrel with Baboo Jogendra Chandra Das, the mohurir of the Burdwan Raj Estate appointed to supply them with rations, about the supply of grass. After the exchange of angry words, one of the sipahis struck the Baboo so violently on the face that he bled and fell down senseless. The Baboo complained to the officer in command of the soldiers, but his complaint was not heard. Is there no provision for the punishment of soldiers guilty of oppression?

BURDWAN SANJIVANI,  
Dec. 16th, 1890.

The misdoing of a cavalry soldier at Burdwan.



SAHACHAR,  
Dec. 17th, 1890.

46. The *Sahachar*, of the 17th December, delivers itself as follows on the present religious disputes in the country :—  
Government and religious disputes in India.

"It is with the help of Moslem valour and prowess that the English have gained their Indian Empire, and if they cannot now protect our religion let them banish us to Arabia." These are words that a Shiah Moulvi lately uttered in the presence of hundreds of people at Lucknow. Certain English officers have, by their indiscretion, created race-feeling in India. These men have roughly handled the delicate and complex machinery of Indian society, and as an inevitable consequence the component parts of that machinery are now flying off in all directions. Sir Auckland Colvin and others resolved to keep the Mussulmans aloof from the Congress at all hazards, and they hoped to effect this by sending Hindus to jail and by soothing Mussulmans with honied words and appointments in the public service. But Sir Auckland now sees the bitter fruit his own policy has borne, and he is obliged to threaten both the Hindu and Mussulman leaders of Aligarh with the displeasure of Government and with imprisonment. On the occasion of the last Mohurram festival, a serious dispute occurred between the Shiahs and Sunnis of Lucknow. A Shiah had attacked the Sunnis in a book, and that led the indignant Sunnis to call a meeting. The Magistrate of Lucknow was in a fix. Here was Mussulman against Mussulman, and after much thought the Magistrate caused five copies of the offensive book to be burned. But that only made matters worse. The Shiahs indignantly complained of interference with their religion and said that they would not live under such a Government. An artful policy could bear no better fruit.

There are now disputes and disorder everywhere. What is to be done under these circumstances? This is a question which it is for Lord Lansdowne to answer. But the Hindus and Mussulmans too should give a reply to this question. They should both determine upon frustrating the wicked schemes of mischievous men by amicably settling their disputes as they had always heretofore done.

The Government of India should consider that there was formerly no religious bigotry in India, and that the followers of all religions always lived together in peace. It is a great credit to Mussulman rule that no Mussulman Emperor, except Aurangzebe, showed religious bigotry. Nowhere do the Jews receive such good treatment as in much-abused Turkey. The English Government too has a reputation for religious toleration, but that reputation has been now jeopardised by the indiscretion of some of its officers. Does Government understand the meaning of the "Maha Dharmamandal" at Delhi? Does it see that the "Dharmamandal" has appeared on the scene because the Hindus are being oppressed? Is there not already sufficient clashing of interests in this country, but Government must add to it? No one ever before heard anybody talk of the 'establishment of British rule by Moslem prowess,' and no complaint of Government's non-observance of its pledge of religious neutrality was heard ere now. The Hindus of Agra have in a manner declared that the Viceroy should be reproved. The mouth utters such words only when the heart is wounded. But it is not right to give occasion to anybody to make such reproaches. No one can withstand the inevitable changes wrought by time. The Indian public are ready to co-operate with Government, and it will no longer do for Government to slight India as an old Asiatic country.

SAHACHAR.

47. The same paper says that the Czarewitch is sure to be astonished at what he will see in India. Here he will find the people governed by law and law courts, and not with the help of soldiers as in his own country. There are indeed thousands of people in this country who have not yet seen a soldier's face

The Czarewitch's visit.



The Russian Prince will also find that the throne of the Empress Victoria is based on the love and attachment of the Indian people. The Indians have indeed an instinct for political improvement like all other branches of the Aryan race. But the Prince's visit will remove the erroneous notion entertained by many Russians that as soon as the Russian army arrives on the banks of the Indus, the Indian people will waver in their loyalty to the British Government. The Prince will see that though the Indians seek to limit the powers of their Government and even reprove it at times, they cannot bear to see it abused by any other nation, and will fight any foreign foe who will attack it. There is, indeed, no representative system in India, but every one here is free, and no one can touch a man's hair so long as he respects the law. A man is free to follow any religion he likes, and there is no espionage or any other restriction of personal freedom. If the Prince be a thoughtful man he will see that the only right system of government is that in which the people are trusted. Many say that this visit of the Prince to India is for the purpose of knowing political secrets. But India's political secrets are already well known to the Russian Foreign Office. The Prince should therefore be heartily welcomed as a visitor.

48. The same paper says that Sir Steuart Bayley made a covert attack on the newspapers of Bengal by stating in the

The native press and the officials.

farewell dinner given to him by the Civilians

that men now persistently and sometimes even maliciously find fault with the Civilians. And Sir Steuart remembered with a sigh the good old days. But have the native newspapers ever preferred any false or malicious charge against an officer, and did they not praise even that most oppressive officer, Mr. Lusson, when he did a good act at Moorshedabad? If the old cordial feeling between the people and the magistracy no longer exists, who is to blame for it? The Magistrates now require slavish subserviency from the people, and this the people with their progress in education and civilization are not prepared to render. People want that there should be the same relations between themselves and their officers in this country as there are between the people and their officers in England and the colonies. Let the officials behave towards the people like the English and Colonial officers, let them cease creating ill-feeling between Hindus and Mussulmans, let them not fret and foam at the mere mention of the Congress, and let Government punish the oppressive officers, and the old feeling will be restored in no time. After what has been done by Mr. Henvey and Sir Lepel Griffin, the people can no longer look upon the English officers as gods. But the Government cannot, from considerations of prestige, take its Henveys and Griffins to task, and the consequence is that the people sometimes laugh at and sometimes abuse the Government.

49. The *Surabhi-o-Pataká*, of the 18th December, says that on

Sir Steuart Bayley's administration.

seeing the efforts that are being made to get up a memorial of Sir Steuart Bayley, different

persons are asking different questions. The poor clerk is asking—Did not Sir Steuart earn deep disgrace by reducing the Durga Puja holidays? The famine-stricken ryots of Southern Bengal are asking what did Sir Steuart do to remove their distress? The ryots of Nuddea are asking what did he do to save them from oppression at the hands of the indigo-planters and why has Mr. Lusson been promoted for having oppressed them? The rate-payers of Calcutta, groaning under the burden of municipal taxation, are asking what did he do to soften the rigour of the municipal law? The three dismissed Assistant Surgeons are asking did he show any remarkable love of justice by upholding Dr. Hilson's unjust order? And the native newspapers are asking did he adequately punish Mr. Beadon, Mr. Beames, and other guilty Civilians? But Sir Steuart has nevertheless silently done many good acts. He was a friend of self-government and he has tried to develop

SARACHAR,  
Dec. 17th, 1890.

SURABHI-O-PATAKA,  
Dec. 18th, 1890.



that system by appointing non-official Chairmen to many municipalities and by increasing the number of Honorary Magistrates in the mofussil. He greatly helped on the work of the reformation of the Civil Courts, and he was a great friend of private educational institutions. He reformed the outstill system at a considerable sacrifice of revenue, introduced revenue money-orders, and took steps with a view of softening the rigour of the sunset-law. Under Sir Steuart some natives were appointed to have charge of districts, and he entitled himself to the gratitude of all Bengal by keeping the independence of Tipperah intact. Again, Sir Steuart was a man of an amiable and affable disposition. He would mediate when he saw a high family on the road to ruin. He was appointed Lieutenant-Governor of Bengal at a time when remarkable administrative power was required in the head of the administration.

NAVAYUGA,  
Dec. 18th, 1890.

50. The *Navayuga*, of the 18th December, takes the same view of Sir Steuart Bayley's administration as the *Bangavási* of the 13th December 1890 (see Weekly Report on Native Papers for week ending the 20th December 1890, paragraph 64).

SAMAYA,  
Dec. 19th, 1890.

51. The *Samaya*, of the 19th December, is glad that the *Indian Mirror* newspaper has taken an impartial view of Sir Steuart Bayley's administration. Sir Steuart has pleased neither Natives nor Europeans. But it must be freely declared that he tried to benefit Europeans more than Natives. The greatest blot on his administration is his passing of the new Calcutta Municipal Bill. When Sir Steuart assumed charge of the administration, he had mental strength and the power of acting independently. But in a short time he became a puppet in the hands of his Secretaries. And it is because he became a puppet that Sir Henry Harrison was able to get his Municipal Bill passed into law. Sir Steuart is praised for his sympathy with Self-Government. Well, he may have increased the powers of a few municipalities, and appointed non-official Chairmen to some of them; but the blow he dealt to Self-Government in Calcutta by passing the Calcutta Municipal Bill showed him in the light of a bitter enemy of Self-Government. In order to please the Anglo-Indian merchants he inflicted a serious hardship upon poor native clerks by reducing the Durga Puja holidays. If he had been a just man he would never have done this. Nor did he show much sympathy with the people in their distress from scarcity. When there were wailings in many places last year, on account of scarcity, he was enjoying himself on the hills. He did not try to redress the grievances of the ryots of Jessore, who groaned under the oppression committed upon them by the indigo-planters. The dismissal of the three Assistant Surgeons and of the Bengali Government pleader of Sarun showed his hostility to the Bengalis. His only praiseworthy act was the promotion of a few high native officers to higher posts. The credit of introducing revenue money-orders and reforming outstills was not his, for the first was no new idea of his, but only an adoption of long prevalent North-Western practice; and the second was only the execution of an order of the Secretary of State, who, on his part, felt compelled to give the order on account of the agitation made by Mr. Caine and others.

EDUCATION GAZETTE,  
Dec. 19th, 1890.

52. The *Education Gazette*, of the 19th December, says that while the people should carefully fill up the Census returns, the authorities should also, in conducting the census operations, refrain from seeking to establish by the result of those operations any pet theory or the grounds of any favourite reform. Such a design on the part of the authorities will make the results of the Census inaccurate and unreliable. The writer once heard that all persons in a certain district who could not state their caste were returned as Mahomedans. And such a thing may well be done if there be a desire to make the number



of Mussulmans in India appear larger than it is. Again, some people are of opinion that Hindus are not so numerous in India as they are supposed to be, and that the fact of one's being or not being a Hindu is proved, not by the eating or not eating of beef, but by religious tenets. Census operations conducted with such theories in view will give a smaller number of Hindus and aborigines than their real number.

53. The *Banganivási*, of the 19th December, advises the Congressists to restrict their efforts to bringing about only such changes in the administration of India

The Congress.

as have become absolutely necessary. The Congress should also eschew all social questions.

54. The *Sanjivani*, of the 20th December, welcomes Sir Charles Elliott to his new office, and says that it has already obtained sufficient proof of his nobleness and

Sir Charles Elliott.

large heartedness. He was present at the last sitting of the Congress at Calcutta, and while Chief Commissioner of Assam he did good to the Assamese in various ways. It is also well known that he is a staunch advocate of female education. May his subjects enjoy happiness and prosperity under his rule!

55. The same paper says that recently one Miss L. Smith, a student of the Medical College, Calcutta, has been appointed as assistant to Mrs. Foggo, Superin-

The Lady Dufferin Fund.

tendent of the Lady Dufferin Zenana Hospital. A native assistant might easily have been procured for the post, but the authorities do not seem to have even searched for one. The wants of the respectable females of the country cannot be so well ascertained and administered to by European lady doctors as by native ladies in the profession. Such acts on the part of the Managing Committee of the fund are giving rise to the belief in men's minds that the fund has been created with the money of the natives solely for the purpose of providing for European lady doctors.

56. The same paper has the following anent the coming Congress:—

"The great Puja of the Mother."

Next Friday (the 26th December) is the day of the *Udbodhan* (awakening) ceremony of the great Puja of the Mother, the day on which the slumbering children of the Mother will awake from their sleep of many hundred centuries, and, besmearing their bodies with the dust of their mother's feet, will sit round her footstool and sing her praise. She had been reduced to the very last straits by the oblivion-creating sleep of her children. But now her children are about to weep at the sight of their Mother's sad visage, clothed in rags and covered all over the body with sores, as she is. And with renewed life and energy they are about to take their resolution to attire her in new garments. Having forgotten who their mother was, her children had failed to recognize each other as brothers—nay, had looked upon each other as enemies, and tried even to kill each other. But at the coming Puja, the brothers will re-unite and dance hand-in-hand for very joy. The million souls will once more become one.

What a noble sight it is to see the fallen rise again! What a sight, indeed, to look upon a fallen nation striving once more to regenerate themselves! It is a rare sight in the history of the world to see people coming together from places hundreds and hundreds of miles apart. But such a sight is really about to be seen in India. What human heart is there that does not long to see a sight like this?

57. The *Bangavási*, of the 20th December, says that cholera is raging violently in the Suburnagram village in the Narayangunge sub-division of the Dacca district. Large numbers will be carried away

Cholera in a village in the Dacca district.

unless Government aid is promptly received.

BANGANIVASI,  
Dec. 19th, 1890.

SANJIVANI,  
Dec. 20th, 1890.

SANJIVANI.

SANJIVANI.

BANGAVASI,  
Dec. 20th, 1890.



BANGAVASI,  
Dec. 20th, 1890.

58. The same paper has learnt that wild elephants are causing great damage to the standing crops in Nayagram in the Midnapore district. They also enter the houses and eat or destroy the grain preserved in the granaries and the seed-grains. Malaria too is raging violently in the village.

BANGAVASI.

59. A correspondent of the same paper says that cholera is raging very violently in Mastabapore in the Madari-pore sub-division of the Furreedpore district. The place was never visited by such a virulent type of the disease during the last twelve or thirteen years. Three or four deaths are taking place every day since the appearance of the disease, and on the night of the 8th December last no less than 18 deaths occurred from it, and four on the following night. There is a competent Assistant Surgeon in the place in private practice, but he has no stock of medicines at his disposal. Government ought to send a supply of medicines without delay. The correspondent also calls upon the members of the Furreedpore Surhid Subba to send medicines to his address.

DAINIK-O-SAMAACHAR  
CHANDRIKA,  
Dec. 21st, 1890.

60. A Midnapore correspondent of the *Dainik-o-Samachar Chandrika*, of the 21st December, says that the congress-ists should do well to bear in mind that the

The Congress.  
English Government will not make any concession to the people of India which will affect its own interests or the interests of the British merchants, even if the whole Empire were to go to rack and ruin for not making such concession. It is true the English are a people who speak honied words; but it should be remembered that all traders speak soft and sweet words, and the English are nothing if not traders. An Englishman may give you all sorts of hopes and promises, but he will never do anything for you which will conflict with his own interest. He never forgets his own interest in the way an Indian does.

The only visible result of the Congress is that the Government has ceased to repose the same confidence in the people that it reposed in them before the movement was set on foot, and that the officials are not so kind to the people as before, and do not show them such favours as they showed before. They have indeed begun to treat the people with cruelty and to regard them with jealousy. This ought to be sufficient warning to the congressists, who should also remember that one should not attempt what it is absolutely beyond one's power to accomplish.

DACCA PRAKASH,  
Dec. 21st, 1890.

61. Referring to the aspersions cast on the character of Hindu widows by Mr. Lionel Ashburner, the *Dacca Prakash*, of the 21st December, says that the Bengalis are prepared to meet any amount of aspersions such as those cast by Macaulay on their own character. But do not be surprised if the peaceful Hindus become frantic at any calumny against their stainless women.

DACCA PRAKASH.

62. The same paper says that the present religious disputes between Hindus and Mussulmans in the North-Western Provinces are mainly due to the partiality and indiscretion of the officials.

Religious disputes in the North-Western Provinces.

DACCA PRAKASH.

63. The same paper says that the Lieutenant-Governor and the subordinate officials seldom visit villages, many of which suffer from scarcity of water. Many old villages are overgrown with jungle and full of foul tanks. The District and Local Boards, with their present power and means, and the zemindars and talukdars with their moderate resources, will not be able to remove this scarcity of water by excavating a sufficient number of tanks, for the water of the wells in East Bengal is not good. There are not also good

Village sanitation.



arrangements for the drainage of water in the villages. The pecuniary assistance of Government and the creation of Union Boards are needed for the sanitary improvement of villages.

64. The same paper fears that the Government project for the diffusion of cheap and good literature will have the ultimate effect of enriching some Englishman at the expense of hundreds of native authors.

DACCA PRAKASH,  
Dec. 21st, 1890.

65. The *Som Prakásh*, of the 22nd December, says that Sir Steuart Bayley became unpopular by passing the Calcutta Municipal Bill at the instance of the diplomatic Sir Henry Harrison, by reducing the Durga Puja holidays, by being remiss in removing the scarcity in Diamond Harbour in the face of the repeated representations on the subject made in the native press, by dismissing the Government pleader of Sarun, and by his action in regard to the Durbhunga temple affair, and the indigo dispute in Jessore. His reply to the address presented by the British Indian Association, however, shows that he is personally a very generous man, and that these blots on the latter part of his administration were due to bad companionship.

SOM PRAKASH,  
Dec. 22nd, 1890.

66. The *Dacca Gazette*, of the 22nd December, complains that people walking along the riverside near the Narain-gunge railway station often tumble into the river on account of the lights at that place never being lighted.

DACCA GAZETTE,  
Dec. 22nd, 1890.

67. The same paper says that the present proposal to provide moral text-books for the Indian people means that the supply of books will be entrusted to some European publishing firm. There are many such firms, such as Allen and Company and the School-book Society with Mr. Brown for its manager.

DACCA GAZETTE.

#### URIYA PAPERS.

68. The death of Dr. Stewart, the late Civil Surgeon of Cuttack, is universally mourned by all the native papers of Orissa. They give vivid descriptions of what he has done for the good of the people of Orissa, and are sorry that they will never find a second like him.

Dr. Stewart, the late Civil Surgeon of Cuttack

69. The *Utkaldípihá*, of the 6th December, is sorry to notice the retirement of the present Lieutenant-Governor of Bengal before the expiration of the usual term of His Honour's office, and remarks that His Honour is one of the best Governors of Bengal.

UTKALDÍPIKA,  
Dec. 6th, 1890.

70. The same paper is surprised to learn that something resembling a pilgrim-tax is being raised at Dhavaleswar temple within the jurisdiction of the Cuttack district from its votaries in the name of the Raja of Athgurbh, to whom the temple with all its endowments belongs. It observes that this tax should be abolished and the temple properly repaired by the aid of funds gathered by other means.

UTKALDÍPIKA.

#### ASSAM PAPERS.

71. The *Paridarshak*, of the 15th December, sees no reason why anybody, no matter who, should be prevented from joining the Congress. But Government has unfortunately forbidden all its servants to join it. It would appear, therefore, as if Government had purchased the very liberty of its servants at no other price than the small salaries it pays them. Has this act been worthy of a civilised Christian Government?

PARIDARSHAK,  
Dec. 15th, 1890.

Government servants and the Congress.



Government itself has opened the eyes of the people by giving them Western education, and is it right on its part not to allow them now the proper use of their recovered eyesight? It is painful to see the English rulers—advocates of liberty as they are—thus playing with the freedom of their subjects. The fact that, in spite of a circular prohibiting the servants of Government from having anything to do with the Congress, men in the public service have been known to contribute secretly towards the funds of the movement, proves beyond doubt that the object of the circular has been frustrated, whilst its existence proves only the malice of its authors.

PARIDARSHAK,  
Dec 15th, 1890.

72. The same paper reproduces the story given in the *Sanjivani*, of the 13th December last (see Report on Native Papers for 20th December 1890, paragraph 8), about the ill-treatment of two mukhtars by Mr. Lee, Magistrate of Habigunge in Sylhet, and advises the mukhtars to represent the matter to the higher authorities. It is strange that the mukhtars could bring themselves to practise again in the court of Mr. Lee. Would not begging have been for them a more honourable means of earning a livelihood?

CHUNDER NATH BOSE,  
*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,  
*The 27th December 1890.*



